

THE
SABBATH SCHOOL REPOSITORY,

AND
TEACHER'S ASSISTANT:

DEVOTED TO THE
INTERESTS OF SABBATH SCHOOLS
AND PARTICULARLY DESIGNED AS
A MONTHLY REWARD BOOK.

VOL. I.

"Suffer little children to come unto me, and forbid them not."

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1823.

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"SUFFER LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT."  
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No. 1.

JANUARY, 1823.

VOL. I.
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HISTORY OF SABBATH SCHOOLS.

MY DEAR YOUNG FRIENDS,

In commencing a little work for your improvement, permit me affectionately to congratulate you upon the peculiar privileges you enjoy. Happy privilege, indeed, to meet every Sabbath, to be instructed in the great things of God. • What a price is put into your hands to get heavenly wisdom, to gain a title to an heavenly inheritance. How dear to your hearts should be the memory of him who first conceived the happy thought of Sabbath Schools, by which so many thousands of children are enjoying the richest mercies.

As you may not all have read the interesting history of the institution which confers such peculiar favours upon you, we propose to commence the Sabbath School Repository with a short sketch of its rise and progress. Some part of this history was published in the early numbers of the Guardian; but it will undoubtedly be new to many, if not to most of our young readers, and it is too interesting to be lost by any.

The honour of having instituted the first Sabbath School is justly given to ROBERT RAIKES, Esq. of Gloucester, England, who, by this one act of heaven-born benevolence, has not only immortalized his name, and laid the foundation for the mental improvement of thousands and tens of thousands of the young, but been the instrument of the salvation of a multitude of souls.

The following interesting account of the origin of the first School is from the pen of Mr. Lancaster, to whom it was communicated by Mr. Raikes, when far advanced in life. "He said," observes Mr. L. "about the year 1782 he had taken a garden, and wanted a gardener. He went to the outskirts of the city of Gloucester to hire one. The man he went to hire was from home; and while waiting for the man's return, he was greatly disturbed by a troop

of wretched noisy boys, who interrupted him while conversing with the man's wife on the business he came about. Full of that compassion, which a Christian only can feel and enjoy, he anxiously inquired the cause of those children being thus miserably neglected and depraved.

"The answer he received was, 'Oh, sir! if you were here on a Sunday, you would pity them indeed;—they are then much more numerous, and an hundred times worse, it is a very hell upon earth, WE CANNOT READ OUR BIBLE IN PEACE FOR THEM.'—It was this affecting answer which moved every feeling within him!" "He immediately asked, 'Can nothing be done for these poor children! Is there any body near that will take them to school on a Sunday?' He was answered, there was a person who kept school in the lane who perhaps might do it. The wretchedness of the poor children, objects of Christian pity and active benevolence, deeply interested him. The feelings of his heart spoke aloud, and told him this was not a time to trifle—to merely pity; to say, be ye warmed and be ye clothed, and leave them unsheltered and cold. The novelty of an undertaking, which was likely to draw, and which has drawn, the eyes of multitudes towards him, naturally struck a reflective mind with its due weight.

"He made a solemn pause, to consider the step he was about to take. On his decision at that moment rested an opening for some of the highest blessings ever extended to the youth of any nation. Happy for Britain, her Guardian Angel was near. Procrastination, that "thief of time," was not admitted for an instant. The humble diffidence of this worthy pious Christian, was not suffered to discourage him.

"At this important moment (according to his own relation) the word '*TRY*' was so powerfully impressed on his mind as to decide him at once to action. I have heard of seeing things with 'the mind's eye,' and with him, this encouraging, stimulating call to Christian duty, seemed to be sounded in the ear of his soul. Obedient to the impulse, he went and entered into treaty with the school-mistress to take a number of these poor destitute children; and here was the foundation stone of a mighty—a glorious superstructure. *Here was the first Sabbath school Britain ever saw.* Surely the sun that arose that day, shone in double lustre, and its



rays have already extended their light into 'the dark places of the earth, which are full of the habitations of cruelty.' That morning was an harbinger of many Sabbaths for Britain and the approaching day, when the groaning creation shall be at rest—and the 'earth shall enjoy her Sabbaths again.'

"Important consequences depended upon this interesting moment. Two years had elapsed from the commencement of the first school. On retiring to rest one evening, he began to consider that his school had now been fully tried, and that it was time for the public good that they should be made generally known. On this, instead of going to bed, he directly wrote a paragraph, and had it inserted in his newspaper, the Gloucester Journal. It was copied into many other papers, and in consequence he had applications from all parts of the empire. To a letter from the North, most earnestly pressing on the subject, he wrote an interesting answer, which was published. The result of this publication was, that the dormant zeal of many was called into action. The mode was simple, the expense moderate, the advantages grand and striking. The establishment of such schools proceeded throughout the nation with the rapidity of lightning.

Through the exertions of several public spirited gentlemen in the metropolis, a public meeting was held on the 7th of September, 1785, and an institution formed, bearing the title of "A Society for the support and encouragement of Sunday Schools in the different counties of England." This establishment was exceedingly beneficial to the growing cause. The Committee of this Society soon engaged the co-operation of episcopal authority. "Among the dignitaries of the Church, who patronized the plan, the Bishops of Salisbury and Landaff, and the Deans of Canterbury and Lincoln, obtained a conspicuous place, by their zeal and talents." Other distinguished characters did not hesitate to give the whole weight of their influence in favour of this good institution. Thus, notwithstanding the opposition which was made to the early efforts of Mr. Raikes; notwithstanding he was told, that it was folly to begin with children, and that he should begin by reforming the higher class of society, &c. the work went forward bearing down all opposition. To the

cavils and contempt that were cast upon him, in consequence of his attention to the lower classes of Society, he triumphantly replied, "the poor have the gospel preached unto them."

Before his death, which took place in 1811, he had accounts of the establishment of similar schools in various parts of the country, comprehending no less than THREE HUNDRED THOUSAND CHILDREN.

"Well might he say," observes Lancaster, "to one who loves the sound of his name and will cherish his memory; *I can never pass by the spot where the word TRUTH came so powerfully into my mind, without lifting up my hands and heart to heaven, in gratitude to God, for having put such a thought into my heart.*"

"The schools," says Mr. James, "were at first universally conducted by hired teachers. This entailed a load of pecuniary difficulty upon the plan, which, had it not been removed, must have considerably retarded its progress, and consequently diminished its usefulness. The Sunday School Society alone expended, during the sixteen first years of its existence, no less than four thousand pounds sterling in the salaries of teachers. And this was not the least evil attending upon purchased labour. Hired teachers can scarcely be expected to possess either the zeal or ability of those who engage in the work from motives of pure benevolence. Gratuitous instruction was an astonishing improvement of the system; laying a solid basis for its efficacy, and ensuring its success, but which does not appear to have entered into the views of its author. 'Were we asked,' says a writer in the London Sunday School Repository 'whose name stood next to that of Robert Raikes in the annals of Sunday Schools, we should say, that of the person who first came forward, and voluntarily proffered his exertions, his time, and his talents, to the instruction of the young, and the poor; since an imitation of his example has been the great cause of the present flourishing state of these institutions, and of all the future additional increase which may be reasonably anticipated.' The exact time when this was first introduced is not known, nor where it commenced; but about the year 1800 this plan became very general throughout Europe.

*(To be continued.)*

## THOUGHTS ON NUMBER ONE.

I wish you success in your endeavours to do good to Sunday school children. Wishes do not go far, but services may do something; so, thought I to myself, I will write a paper for your first number; and then the difficulty occurred—what shall it be upon? O! a lucky thought!—as it is for the first number, it shall be upon

## NUMBER ONE.

I say then, in the first place, No. 1 is a beginning. This all will allow. Now as I am writing for young people in Sunday Schools, I beg leave to put them in mind, that the beginning is a very important part of every business; and that the making a beginning is a very important act, perhaps the turning point of our lives. How many an easy task has been glanced at and sulked over, as impossible to be accomplished; whereas it only wanted a beginning, and then all would have come easily. How many a good habit is not yet attained, because no beginning is made! How many a good resolution dies away, not because the thing was impossible, but because no beginning was ever attempted! I will venture to say to such dilatory children, let us but see No. 1, and we shall hope well of you.

It sometimes happens to the young, that their time and opportunity will not last for doing much. Let not any child say, it is not worth while to begin, as I must soon leave off; rather say, as my time is so short and uncertain, let me begin at once. Suppose it is only for a few months that you can come to the Sunday School, be not disheartened at that, but begin; you will learn something, and that beginning may enable you to go on alone afterwards.

2dly. I say No. 1 is the best time to begin with. Who is it that smiles, and is ready to sneer at so obvious a remark? Now let me ask if some young people whom you know, are not ignorant of this, or at least, forgetful of it? How often do we see, that when any thing is to be done, children will not begin at the beginning, but want to jump at once into



the middle of it; by which they are sure to spoil all; and if they are obliged to get on, they are obliged too to come back, to lose all their past labour, and to begin at No. 1. Some want to read before they know their letters; or to have a Testament when they have not yet mastered their primer: they wish to be at the head of the class without taking the necessary pains to qualify them for that station; or to be monitors, and watch others, though they are not yet able well to conduct themselves.

3dly. No. 1 is *only* a beginning; how much more is there to be learned, if you do but begin well, and follow it up. Would it not be a pity to stop here, and so lose all that might be had—all that others obtain?

A child is glad to be able to tell all the letters of the alphabet, without making any mistake; but of what use is this, unless you go on to spell; and then to read the easy lessons of three or four letters to each word? When you can do this, shall you not wish soon to be able to read better, that you may have a Testament, and get into a higher class? and then the Bible, the whole Bible, invites you farther on. And you will naturally wish to be the best reader in the Bible class; why should you not? it is only taking pains enough. Those who make a good beginning, with the hope of going on farther, and farther still, may in time do any thing.

4thly. No. 1 may be regarded as a promise of continuance. It implies No. 2, No. 3, and so on. In this view it is, that I contemplate with pleasure all I see a child begin to do; whatever it is, little or much, it gives me to expect more still. If a child reads but poorly at first, I am not discouraged, because I think he will read better in time; and if a child seems to be clever and quick in taking its learning, although I am pleased, I am not satisfied; because I regard this only as a promise of something far more satisfactory in future.

Taking No. 1, as a promise of more, we shall look to you, Mr. Editor, to let us have something new and striking, and well calculated for Sunday Schools, every month; and then we shall be glad to present your work to those Sunday scholars, who come in earliest, who read clearest, and who behave



best. Pleased with their improvement, we shall say, What will these children be by and by! this is only a beginning, but it promises well. Happy will they be who see these good dispositions grow up to maturity, and bear sweet fruits of real piety!

Piety! this reminds me, that often indeed we may place No. 1, on early symptoms of religion; on good resolutions, private prayer, attentive hearing, too often No. 1, and no more. Let me hope that your publication may become the means of rousing some careless child to seriousness, of urging some dilatory ones to exertion, and of keeping up good beginnings; and their parents, and teachers, and ministers, and all around them, may see not only No. 1, of early goodness, but number after number, as months and years come on; see them increasing in stature, and in wisdom, growing in grace, and in the knowledge of our Lord Jesus Christ, who so kindly says, "Suffer little children to come unto me."—S. S. M.

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## RECORDS OF EARLY PIETY.

SARAH CHISMAN.\*

SARAH CHISMAN was the daughter of John Chisman of Wareham, Dorset. She was born on the 9th of August, 1801. When only a few months old, she lost her father. Soon after the disease of Mr. Chisman, his widow (who was some years afterwards married to Mr. Whitty, of Sherborne) with her infant daughter removed to Wilton; where, in the family of her grandfather, Sarah very early gave the promise of an interesting and amiable character. She was especially distinguished by her uniform docility, and by her lively affection to her mother.

Mrs. Whitty had often anxiously observed in her beloved daughter symptoms of a consumptive tendency; but her health, though delicate, and occasionally interrupted, had

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\* The following extracts are taken from 'A Mother's Journal during the last illness of her daughter, Sarah Chisman; with a Preface by Jane Taylor.' It is one of the most interesting memoirs we have ever read, and should certainly have a place in every Sunday school library

been tolerably good till the summer of 1813, when more decided indications of this dreadful malady appeared; she however regained her usual health, and returned to school, as it was thought perfectly restored; but early in the year 1814, she again became subject to a slight cough, attended with deafness. On the 16th of March, Mr. Elliot, of Devizes, (in whose highly respected family she was placed at school,) was engaged to assist in the formation of a Bible Society at Wilton; as Sarah had been drooping for some days, he thought the ride and change of air might be beneficial to her; he therefore took her with him, little thinking that she was never again to see her esteemed governess or enter the abode of her kind instructors.

It was thought proper indeed by her friends at Wilton, to communicate to Mrs. Whitty the distressing apprehensions that had succeeded to their transient hopes. Her mother, when she first arrived, believed that these apprehensions had been too easily entertained. A few days however strengthened every fear; and in a fortnight after her arrival at Wilton, it became evident that disease had invaded the very principle of life. Physicians—medicines—the assiduity, of friends, all failed to alleviate the symptoms: after three months severe suffering, she died, June 10, 1814, aged twelve years and ten months. She was spared, however, long enough to give the most satisfactory proofs of her fitness for an early death, and to furnish an instructive example of steady faith, of patience and holy resignation and of a sweet simplicity, and childlike ingenuousness of temper; conjoined with a remarkable maturity of Christian principle.

The following pages contain extracts from the journal which Mrs. Whitty kept during the weeks of her daughter's illness.

A few days after the commencement of her illness, having passed the night more comfortable than usual, I asked her if she was not thankful for it, at the same time expressing the fears I had lately felt, lest there should be danger in her complaint: she replied—'Indeed, mamma!—I did not think of that.'

'But supposing it had been as I feared, do you think all would have been well with you in eternity?'

'I hope so, mamma.'

‘Do you think you should have been with God?’

‘I hope so, mamma.’

‘Why do you hope so?’

‘Because I have trusted in him.’

‘Do you think he will save you on that account?’

‘Yes, for Jesus Christ’s sake.’

At another time being left alone with her, I said—‘let us talk of heaven, my dear Sarah: What do you think will be your employment, should you be so happy as to be admitted there?’

‘Praising God, mamma.’

‘What for?’

‘For sending Jesus Christ to save sinners.’

In the afternoon Mr. Sloper spent a short time with me and the dear child. Nothing was said to *her* till he rose to leave us; when, taking her by the hand, he said with much cheerfulness—‘My dear, Jesus is still the same; he carries the lambs in his bosom; he remembers you; you have gone to him, I know; go again.’ Then he smiled and added—‘But we cannot yet spare you to heaven.’

She wiped away a tear, as he finished speaking. When our friends had all left us, and I was alone with her, I said—‘My dear, you were affected just now with what good Mr. Sloper said. Have you gone to this Saviour of sinners? Are you afraid he will not receive you?’

She answered with firmness, ‘No mamma—

‘For if he spurn me from his feet,  
I’ll be the first that perish’d there.’

‘Indeed, my love, if that is your resolution, most certainly you’ll never perish there.’

I once said to her, ‘Can you tell me what it is to be truly a saint!’

‘I know what the term means, but I cannot express myself.’

‘Do you think that man a saint, who thinks it enough to be moral in his conduct towards his neighbour, and who is satisfied with paying strict attention to the services of religion?’

‘No mamma.’



‘Do you then think he is a saint, who is sensible of his guilty nature, and of his daily offences against God; and who is constantly mourning over them?’

‘Yes, mamma, if he seeks a Saviour, and trusts in *him* for pardon; *not else.*’

‘And you hope you have done this?’

‘Yes.’

‘Are you now satisfied with your prayers and your services?’

‘O dear *no*, mamma.’

‘Are you ashamed of the imperfections that attend them?’

‘Yes, *indeed* I am.’

‘Do you find comfort in going to God by prayer?’

‘Sometimes.’

In a letter a friend had suggested some serious questions respecting the state of her soul. ‘Are you,’ asks her friend, at peace with God through the Lord Jesus Christ; or are you still at a distance from God, having never applied to the Saviour for pardon and acceptance?’ She was greatly affected with this important question. With flowing tears and hands raised up, she exclaimed—‘At a distance from God, an enemy to him! Oh how shocking is the thought!’

‘I said—‘You are not so, my love.’

‘No, I hope not, mamma.’

‘My dear, if you are a child of God, in friendship with him, there are evidences of it, which should not allow you to remain in doubt about your state. Will you give me what you think to be one of the best of those evidences?’ She hesitated a few moments, and then said—

‘I think hatred of sin.’

‘Can you give me another?’

‘Yes: love to God, his word, his ways; doing every thing to please him.’

‘Do you think, my love, you ever sin against God?’

‘Oh dear, mamma, yes.’

‘What is the chief sin you have to lament?’

‘There are a great many I do know, and a great many, I fear, which I do not know;—but, wandering thoughts from God in prayer, and in all my duties, are very painful to me; besides these there are many others; I am often irritated by my school fellows.’



At another time, I observed, 'What a mercy it is to have the Lord Jesus Christ *as our Saviour!* and what a blessed book is the Bible, which reveals him to us : but some persons have the Bible and never read it.'

'Yes, and others read it wrong about Christ.—Oh, I cannot think what religion would be without Christ.'

'You love the Saviour because you know that you are a sinner.'

'I do, mamma.'

Lord's day, April 25th. As soon as she had finished breakfast, I gave her a letter which had just arrived from Miss P——: she read it with much delight, although it contained plain intimations that there remained no hope of her recovery. Once her cheek glowed, and she appeared inclined to drop a tear, but it soon dispersed, and when she closed the letter she spoke only of the kindness of her friend.

'I feel it particularly kind of Miss P. to write to me, because I know how much she has to do.'

She then gave me the letter to read; and when I came to the part which expressed sympathy for me, I wept; as soon as she saw this, she became much agitated, and burst into a flood of tears, attempting to take the letter from me, saying—

'Mamma, you should not do so.'

'My love, I will not, if I can refrain; but my feeling sometimes overcome me: you see I now smile.'

This soon restored her to her usual tranquility. In the afternoon taking the letter up again, supposing I was about to read it, she gently took it from me, saying—

'You *must not* read it, because you feel so much, mamma; (with a smile;) I think that text which you say suits me, will do as well for you—"All things work together for good to those that love God."

'I know it, but I cannot always feel it.'

'Then, mamma, do pray to feel it always.'

In the evening she slept half an hour: when she awoke, she found herself too weak and languid, either to converse, or to hear me read: after some time, she said—

'Mamma, I am very weak—I feel I am now sinking—I know I am.'

And, as if conscious that what she had said would distress me, she lifted up her head from my bosom, and with a lovely smile added—

‘But, mamma, your strength will be equal to your day.’

My eyes filled with tears : seeing this, she said—

‘Do you love God, or me, best?’

‘My dear, I hope I love God best.’

‘Then do, dear mamma. submit to his will.’

‘I am sure I ought, while I see the goodness of God, in thus supporting and comforting you ; and I believe, that—

‘Jesus can make your dving bed

Feel soft as downy pillows are.’

She went on—

‘While on his breast I lean my head,

And breathe my life out sweetly there.’

With much animation, she continued—

‘Then while ye hear my heart strings break,

How sweet my minutes roll ;

A mortal paleness on my cheek,

And glory in my soul.’

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### A LETTER TO A SUNDAY SCHOLAR.

I feel pleasure, Jane, in complying with your request, and have accordingly copied out for you the hymn you wished. I am glad of the opportunity afforded me of conveying to you a few words of exhortation. You have great cause to be thankful for the Lord’s goodness and loving-kindness towards you ; truly may you exclaim, ‘His mercy hath followed me all my days.’

It has been your privilege, Jane, to have been brought up from your youngest years, if I mistake not, in the bosom of our Sunday Scoool ; and by the assistance of kind friends, you have been taught from a child to know “ the holy Scrip-

tures which are able to make you wise unto salvation." Now let me ask, have you, after the lapse of so many years, after being favoured with so many opportunities, and blessed with so many privileges and means of grace; have you, I say, attained unto any considerable degree of this heavenly knowledge? But let me first inquire, have you really been convinced of your lost and undone state by nature? of your own actual sins committed against a holy, pure, and heart-searching God? Can you from your own experience evidence the truth of the Scripture assertion, that "the heart is deceitful above all things and desperately wicked?" Have you mourned over, as a true penitent, this sad and woful reality? If you have, what are your present views? Where lie your hopes and expectations for the future? Have you felt your need of a Saviour, and fled to him for refuge? You know the Scripture, "Except ye believe ye shall all likewise perish!" Mark the alternative—*believe, or perish!* An awful one it is, Jane; and the thought of it makes me tremble whilst I write! May the Lord help both you and me to make diligent inquiry on this most important point, that we may not be deceived; and may we not rest till we have obtained "the knowledge of salvation by the remission of our sins, through faith which is in Christ Jesus."

One word more;—remember, Jane, the Apostle says, "If we have not the spirit of Christ, we are none of his;" and what was that spirit? Jesus himself tells you, when he says, "Learn of me, for I am meek, and lowly in heart." Remember too, that you are required in Scripture to give up all for Christ, if you will be his disciple. God will not have a divided heart; he will not suffer a rival near his throne. He says, "Give me thy heart;" and again, "Ye cannot serve God and mammon." Let me entreat you to inquire seriously, is your heart right with God? Is there not some secret turning aside from him? Is there not some idol that disputes the possession of your soul with the living God?—some darling passion which must be indulged? Be not offended with my plainness of speech; I feel the same inquiries suitable to myself; and it is indeed needful that we should deal thus faithfully with ourselves,—that we should be true to our own souls and to God. If we fear to examine our own hearts—if we shrink from this necessary, though painful task, we

have but too just grounds to conclude that all is not right within. This very fear ought to stir us up to begin work, and urge us to ask God's aid in the performance of it.

The Lord grant that you and I, and all the visitors and teachers of our Sunday School, together with all the children committed to our charge, may one day surround the throne of glory, and join the angelic choir in singing those anthems of love, "To Him that hath loved us, and washed us from our sins in his own blood—To Him be glory and dominion for ever." So prays,—Your affectionate

VISITOR.

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MY TEACHER.

When the descending torrents pour,  
The winds and tempests rudely roar,  
Who ventures out to instruct the poor?  
My Teacher.

Who, as the object of his care,  
Conducts me to the house of prayer,  
And watches o'er my conduct there?  
My Teacher.

When childish trifles fill my mind,  
And I to folly am inclined,  
Who gently chides in accents kind?  
My Teacher.

Who cautions me to watch and pray,  
And points out Christ the only way  
To yon bright world of endless day?  
My Teacher.

Oh may I ever grateful be,  
My much esteemed friend to thee.  
For all this kindness shewn to me,  
Dear Teacher.

Instructed by thy pious care,  
To heaven I'll send my fervent prayer,  
That its best blessings thou may'st share,  
My Teacher.



And when this mortal life is o'er,  
May my blest soul to glory soar,  
Then shall we meet to part no more,  
Dear Teacher!

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## SCRIPTURE HISTORY.

### *A short Catechism of the History of the New Testament.*

Q. The Bible is divided into two parts, what are they called?

A. The Old and New Testament.

Q. What is the first great event in the history of the New Testament?

A. The birth of our Saviour, Jesus Christ. Matt. i. 18—25. Luke ii. 7.

Q. What did "Jesus Christ come into the world" to do?

A. "To save sinners," and to preach salvation. 1. Tim. 1, 15. John xviii. 37.

Q. What was the introduction "of the Gospel of Jesus Christ, the Son of God?" Mark i. 1.

A. The preaching of John the Baptist, who was sent to prepare the way for the Saviour. Mark i. 2, 3.

Q. Did Jesus shew himself about the same time?

A. He was publicly baptized by John the Baptist when he was about thirty years of age, and the Holy Ghost descended upon him in a visible manner. Luke iii. 21—23 and iv. 18, 19.

Q. What followed immediately after his baptism?

A. He was led by the Spirit into the wilderness to be tempted of the devil. Luke iv. 1, 2. &c.

Q. How long did Jesus go about "preaching the gospel of the kingdom of God?"

A. About three years.

Q. Did men attend to his preaching?

A. Some believed, but the greater part of the Jews persecuted him till they got the Romans to put him to death. John i. 11.

Q. Why did God permit this?

A. That he might be a sacrifice for our sins. 1 John ii. 2.

Q. But was not God angry with the Jews ?

A. Yes ; it was on account of their wickedness in doing it, that he suffered the Romans to destroy their city and temple, and that they are now scattered over the face of the earth.

Q. Did Christ rise again from the dead ?

A. Yes ; and afterwards ascended up into heaven, and sat down at the right hand of God. Heb. x. 12.

Q. Who were the witnesses of his resurrection and ascension ?

A. The twelve disciples whom he had before chosen to be his apostles.

Q. What became of them after his ascension ?

A. They waited at Jerusalem, according to the command of their Lord, till the day of pentecost. Luke xxiv. 49.

Q. What happened on that day ?

A. God sent down the Holy Ghost to fit them for their office : and they began immediately to preach the Gospel with great success. Acts ii. 1—4. 41.

Q. Was it then the Christian religion began to be more known ?

A. Yes ; and it spread very soon over the greater part of the world, so that the people of Britain, as well as other Gentiles, were taught to lay aside idolatry.

Q. Who was called the Apostle of the Gentiles ?

A. St. Paul, who wrote most of the Epistles. Ephes. iii. 8.

Q. Had he been a disciple of Jesus ?

A. No ; he was converted in a miraculous manner after the ascension of our Lord. Acts ix. and xxxi. 15—18.

Q. Who wrote the Book of Revelation ?

A. St. John, the disciple whom Jesus loved.

Q. What does it contain ?

A. Chiefly a prophecy of the state of the Church to the end of the world.

Q. What does St. Paul say of Timothy ?

A. " From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15.

**BENEFICIAL EFFECTS OF SABBATH SCHOOLS.**

*Extract of a letter from one brother to another, in answer to a request that he would communicate the occasion of his first serious impressions.*

A——, (N. Y.) Jan. 21, 1822.

“DEAR BROTHER,—The first serious impressions on my mind, were occasioned by a reproof from my little son\* for profanity. I sent him to the Sabbath School, not because it was a religious institution, but because it was a source of instruction to him. When he returned I questioned him, and answered his questions, as I did not attend public worship. In the course of the conversation I told him that such as were guilty of wickedness would go to hell; and among other vices that subjected persons to punishment, I mentioned profanity. About one hour afterwards I observed that something seemed to dwell on his mind. He said; Father did you not say that folks who swore must go to hell?—Yes, was my answer. He replied; Father I have heard you swear.—This troubled me much, and I resolved that he should never hear me swear again. I however had no thought of renouncing the practice except in his presence, and so closely did I guard my tongue, that it was nearly two months before he heard me use any profane language. I then broke out as usual, and uttered some profane expressions. I saw him, but it was too late. He said nothing, but his mind seemed to labour. This was a little past twelve o'clock. Early in the evening, I asked him if it was not time for him to go to bed. He did not go. At length I told him to come to me and be undressed. He came and soon began to weep. I asked him the reason, and bade him tell me. Father, he replied, you said the folks that swore must go to hell, and I do not want you to go there. Judge then of my feelings. It was enough to make the stones cry out. Still I was that hardened wretch, (although at the time I was obliged to retire, and give vent to my feelings,) that I tried to drive every thing like conviction far from me; and when the Spirit of God was striving with me, I actually called in the aid of spirituous liquor, to calm my troubled mind.—But I have now some reason to hope that God, ac-

\* About seven years of age.



according to the riches of his grace, has had mercy on my soul.  
My constant prayer is, that I may be faithful unto death.

[*Utica Chris. Repos.*]

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OBITUARY OF A——B——, LATE A SCHOLAR IN THE  
EDINBURGH SABBATH SCHOOL

(*Who died in February 1821.*)

When his teacher first visited him, he found him in a very reduced condition; he said he wished to get better, that he might be able to attend the school again, and that he frequently thought upon the instructions he had received there. He was very anxious to have a Bible which he could call his own, and intended if he recovered, to collect his half-pence for the purpose of purchasing one. His teacher resolved to gratify his wish, and one day carried down a Bible in his pocket, and presented it to him. His countenance instantly beamed with joy at receiving so valuable and unexpected a gift. He expressed gratitude, and when talking about it said, 'the bible is the word of God, and if we do not believe it, we cannot be saved.' On another occasion, the conversation turned on the happy deaths of some children of whom he had read. His teacher inquired what he thought could be the cause of their happiness, in the prospect of so gloomy an event? he answered it was because they believed in Jesus. His teacher said, 'but if *you* were dying, do you think you would be as happy?' 'I would wish to be so,' he replied. At another time he said all my trust is in God,' and when the same kind friend seemed to doubt, for a moment, if he were indeed resting all his hopes on the only sure foundation; he added, 'God is a God of truth, and he cannot deceive me, I have frequently sweet thoughts about him.' During the first period of his illness, he seemed anxious to recover, but for some time before his death, he looked forward to that event with joy, and on one occasion said, 'I can now part with father, mother, brothers, and sisters, that I may be with my Saviour.'

A few days before he died, he sat up in bed, and wished once more to shake hands with his mother, and the rest of the family, and then said, 'O Lord receive my spirit, for Jesus Christ has saved my soul.'



## ILLUSTRATIONS OF SCRIPTURE.

From Morier's Travels.

We found the nights in Persia cool, and the mornings quite cold, the thermometer varying some times 30 degrees between the greatest heat and the greatest cold. The difference was sufficiently sensible to enable us to comprehend the full force of the complaint which Jacob made unto Laban : "In the day the drought consumed me, and the frost by night."

On the day a male child is to be weaned, they carry him to the mosque, "in the manner, perhaps, that Hannah took Samuel to the house of the Lord, when she weaned him." (1. Sam. i. 24.) "After having performed certain acts of devotion they return home ; and collecting their friends and relations, they give a feast, of which they make the child also partake. The coincidence with the Scripture is here remarkable.—"And the child grew, and was weaned ; and Abraham made a great feast, the same day that Isaac was weaned."

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## SABBATH SCHOOL FACTS AND ANECDOTES.

*From an English Publication*

A little boy about seven years of age, when in bed, was heard to say to his young sister, "Religion's a good thing, but I can't pray." "No," replied his sister, "we cannot pray as we should, and some folks say there is not a God, but *there is a God* sure enough."

Another little girl hearing her brother pray in a careless manner, said, "William if you don't mind how you pray, God will not hear you ; my teachers tell me so."

Four or five years since one of our best scholars left the school and went out to service. A short time since she engaged at a shop keeper's, where they kept open shop on the Sabbath : she saw the impropriety of such conduct, and gave notice to leave the place. Her master and mistress, finding her a faithful and honest servant, would not agree to part with her, and she would not continue unless they shut up

their shop on the Sabbath ; and more than this, her agreement was, to have family prayer constantly, which she conducts herself. The happy result is witnessed ; and although there is much persecution for not selling as usual, yet the shop is closed on the Sabbath, the house of God attended, and the mistress and servant joined to the same society.

A little boy belonging to one of the schools being requested by his father to fetch some money owed him, desired the boy to say he wanted to pay for something he had purchased ; the child said, " No father, I won't tell a lie, it would be very wrong, for my teacher says, God knows every thing we say." Another little child, five years old, asked her mother if she had done something which she desired the child not to do, the mother said, " No," when the child replied, " Oh fie, mother ! do you not know it is very wicked to tell a lie ! for God knows it, and is very angry ? We cannot see God, mother, but He can see us always, and knows what we do."

A little girl in one of the schools lately appeared deeply concerned about serious things, tears were frequently seen to trickle down her cheeks, when spoken to about the salvation of her soul ; on being asked if she prayed, her reply was, " Yes, often as well as I can, but sometimes I find it very difficult." One day being on her knees, and finding no utterance, she cried " Lord teach me to pray," and said, that when she came to a throne of grace again, she could pray much better.

Within the past year, one of the teachers has been removed to the church triumphant ; when 17 years of age, she was admitted into the school as a scholar, and on the *first* Sabbath of her attendance the instructions given were made a blessing to her soul. Her last moments were lighted up by the rays of the Sun of Righteousness ; and the little she was enabled to articulate, deeply affected those who were favoured to be with her. She has left an undoubted evidence, by her pious life—her patient suffering—and peaceful death, that her happy spirit now realizes that promise, or rather declaration of the Scriptures, " If we suffer, we shall also reign with him." By her persuasion two of her brothers were led to attend the school, by which means, *both of them were converted to God*. Their mother, too, seeing the change effected in the hearts and lives of her offspring, was convinced

of her need of like precious faith. She sought the blessing, and not in vain ; on her death bed she was frequently visited by the superintendents of the school, to whom she expressed the liveliest gratitude that her children had been received into the school, attributing to that, as the instrumental cause, her conversion to God. Her death, as well as that of her two sons just mentioned, was truly happy, and in reference to one of the young men, even *glorious*.

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*From the Philadelphia Sunday and Adult School Union  
Report, May 21, 1822.*

A few days ago a teacher was requested to visit a young lady who was sick. The teacher, without knowing who the person was, went and found a girl about sixteen years of age, supposed to be in a consumption. As soon as she came in, the sick girl took her hand and said, I am very glad to see you. The teacher observed, that she had never seen her—the girl then said she was in the Sabbath School about two years—repeated scripture, hymns, &c. but had been absent four years. Since that time there had been an alteration in her temporal expectations, but that she had to lament her time had been spent in vain and trifling amusements. She looked back on the days she spent in the Sabbath School as the happiest hours of her life. These texts of Scripture now come forcibly to her mind. She feels anxious for religious conversation, and appears much concerned for the salvation of her soul.

An orphan boy who lived at Millford, with an impoverished aunt, and depended for clothing on the money he received for running messages, had no other means of education but a Sunday School. There he received religious impressions. Attracted to a Bible Association, he for the first time heard of the hundred millions of Heathen who were without Bibles and the knowledge of God. His young heart was deeply affected ; he begged a few slips of boards from a carpenter, had them nailed together, making a slit in the top large enough to admit a penny piece. He first put in sixpence he had just received for going a message to a place 8 miles distant ; and at the next Anniversary of the Bible Association, he requested his Sunday School Superintendent to hand over the contents of his box, 1*l.* 16*s.* 1-2*d.* sterling.



## 22 *A short Address on the Death of a Sunday Scholar.*

Inefficient and contemptable as a Sunday School Teacher may appear to many, no station can be more responsible. 'Tis solemn as the day of judgment—splendid as the glory of heaven—and extensive as eternity.

In New-York alone, nearly six hundred have been hopefully added to the Church of Christ, of Sunday Teachers and Scholars. Near one hundred have passed to eternity, rejoicing in hope.

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### A SHORT ADDRESS ON THE DEATH OF A SUNDAY SCHOLAR.

MY DEAR CHILDREN,

I have this morning attended the funeral of a little girl, aged ten years, who when alive was one of your fellow Sunday Scholars. About a month ago, she was in good health, lively and cheerful, and as likely to live many years, as any of you. Now her eyes are closed never to be opened again; her heart has ceased to beat; her hands lie useless at her sides; and she is placed in the cold grave, there to become very soon food for worms. I hope you all know you have souls; and you are old enough to understand, that when a person dies, the soul is separated from the body, and continues to live though the body does not. But do you ask *where* does it live? I answer, in another an eternal world. Yes, my dear children, the moment the body dies, that moment the soul passes into another world, there to be either happy or miserable.

You, perhaps, are now blooming with health, yet remember you may die in less than a month; but, should you live till you are men or women, you must die then: as certainly as you are now alive you will one day cease to live. Now, should you wish to be happy when you die?—think a few minutes.—You will die—your body will be food for worms—your soul will pass into another world—in that world it will be happy for ever—or (how dreadful is the thought!) it will be miserable for ever! Do you ask, How can you be happy in that world! I will tell you;—by loving Jesus Christ. I suppose you read the Bible. In that you are told that you are sinners, and that Jesus Christ came into the world to save such. You are also told, that no unholy per-

son can enter the kingdom of God. Now Jesus Christ is able to cleans you from the pollution of sin, and to make you fit for heaven : but you must apply to him ; you must pray to him ; you must entreat him to be merciful to you sinners, and to give you a new heart. He has promised, that “ who-soever cometh unto him, he will not cast out.” He will not despise them, but will save them by his grace, preserve them whilst they live, and when they die will make their souls eternally happy. Let me entreat you to apply immediately to this kind Saviour, for all who despise him will be eternally miserable.

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### MAXIMS.

The passions are the *gales* of life ; and it is religion only that can prevent them from rising into a *tempest*

Faith, kept in lively exercise, can make roses spring out of the midst of thorns ; and can change the briars of the wilderness into the fruit trees of Paradise.

The robe of religion came fair and well proportioned out of the hand of its Maker : if we see it soiled and distorted the fault is in the person who wears it.

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### POETRY.

#### SABBATH MORNING.

I love the Sabbath morn to come,  
For then I rise and quit my home ;  
Hasten to school with cheerful air,  
To meet my dearest teachers there.

There I'm instructed how to pray  
That God would bless me day by day ;  
Safely protect and guide me still,  
And help me to obey his will.

'Tis there I sing a Saviour's love,  
That brought him from his throne above ;

Caus'd him to suffer, bleed, and die,  
For sinful creatures such as I.

From the instructions I obtain,  
May I a lasting blessing gain ;  
In early life seek Jesus' face,  
And shine a monument of grace.

If this my happy portion be,  
To give myself, dear Lord, to thee,  
'Till life's decline I bless thy name,  
That ever to this School I came.

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AUTUMN.

Summer ! farewell thy plentiful joys !  
And Spring ! thy beauteous reign !  
Autumn has spread his sober hues,  
And Winter comes again.

The sun retires—the chilling breeze  
Whistles the groves around,  
And sweeps their foilage from the trees,  
And strews the littered ground.

So youth and beauty quickly fade,  
And pleasures droop and die ;  
Happy the child whose choice is made  
Of bliss beyond the sky !

Children improve instruction's Spring,  
Your minds with wisdom store ;  
Then Autumn shall rich treasures bring,  
To cheer your gloomiest hour.

The wintry blast may sweep your field,  
And strip each earthly joy ;  
But true religion joys can yield  
That neither fade nor cloy.

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The following signatures will designate the European publications from which they are taken, viz.—S. S. M. will signify the Sunday Scholars' Magazine—S. S. T. M. Sabbath School Teacher's Magazine—S. S. R. Sabbath School Repository—Y. M. Youth's Magazine—C. M. Cottager's Magazine—F. V. Friendly Visitor.